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MILLENNIAL STAR

# THE MILLENNIAL STAR

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# “DO YOU NEED EDUCATION?”

EDUCATION has been defined as the process of bringing about desired changes in human beings, and of preventing certain other changes.

Of first importance then is an appraisal of the being to be educated, for the purpose of discovering (1) what changes should be **prevented**, (2) what changes are desirable to be made.

Every teacher has the obligation to appraise the learners who come for education, to discover (1) the precious attributes the learner has which must be safeguarded and fortified against change or deterioration, and (2) the particulars in which the learner is inadequate and needs to be changed, improved and made whole.

Precious attributes to be preserved are curiosity, humility, teachableness, open-mindedness; the love of truth; the love of beauty; the love of purity, innocence and goodness; kindness; good-will; honesty and integrity. Whenever a teacher finds precious attributes like these he should do his utmost to give them exercise and encouragement to make them strong.

A learner having these has powerful resources for gaining greater adequacy and maturity of character in the particulars in which he needs to be changed.

The safeguarding of precious

attributes against loss or deterioration, and the making of changes to produce greater adequacy and maturity in a learner are then the processes of education.

In the economy of education mankind employs wise and mature people to act as teachers of the less wise and mature.

Individuals who are aware of need for guidance and encouragement in their own education ought to seek out someone whom they trust and admire and make an alliance with them in a teacher-pupil relationship.

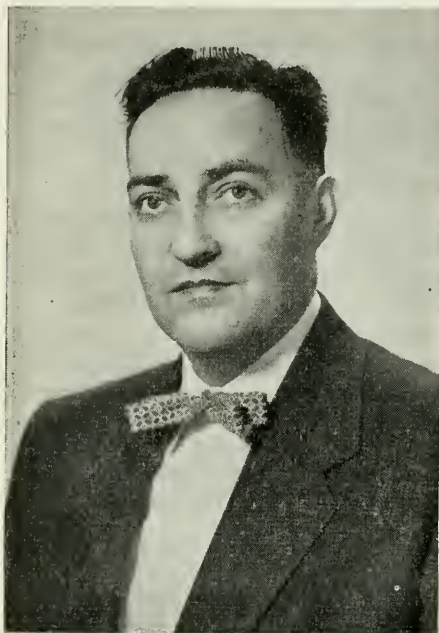
The Church of Jesus Christ is most remarkable as an organisation in which such opportunities are abundant. An individual can avail himself of wonderfully varied and rich curricula of education in the several organisations of the Church.

Happily these learning opportunities are soundly associated with “doing” assignments which apply in numerous practical ways the principle of learning by doing.

The earnest learner, whatever his age, can gain as much as he is willing to invest of energy and devotion in the processes of his own education, through the facilities offered by the organisations of the Church.

There is no excuse for ignorance. A man is saved no faster than he gains knowledge.

Following—  
**FOOTSTEPS OF THE PAST**



Lamont F. Toronto

## BIOGRAPHY

**H**ON. Lamont F. Toronto, Secretary of State for the State of Utah, was born February 21st, 1914, in Salt Lake City, Utah a descendent of early Utah Pioneers.

He attended Salt Lake City schools and the L.D.S. Business College and has served the Church as a missionary to New Zealand. He owns his own insurance and real estate business and has held several positions on the Salt Lake Real Estate Board, including member of the Board of Directors and Vice-President.

—Continued on page 120

**I**T is a distinct pleasure to be privileged to write a word of greeting to the readers of the **Millennial Star** and to the Saints in England. There are a variety of reasons for this joy. As members of the Church of Jesus Christ of Latter-day Saints, we should all be proud that the **Star** is among the oldest, continuously published religious journals in the world. Furthermore, its many treasured volumes, particularly during the early years, constitute a repository of Mormon and Utah history of great importance.

On the walls of my office in Utah's capitol building hangs the picture of a very distinguished gentleman. This man, though dead one hundred years last month, is of considerable importance to me, to the church to which I belong, to the state in which I am a civil officer, and should be of importance to the readers of this journal. His name is Willard Richards.

Dr. Richards, the title by which he was best known, was the first and perhaps most distinguished of the long list of my predecessors in the office of secretary to the civil government of Utah, and through him I have a strong feeling of affinity for the **Millennial Star** and its readers. For nearly four years (1837 - 1841), Willard Richards preached the gospel and served his church in diverse ways in Great Britain. After the establishment of the **Star**, he assisted Parley P. Pratt in its

editorial department, as well as presiding for a time as president of the mission. It was on April 14th, 1840, while labouring in England that he was called and ordained to the office of Apostle. Shortly after returning to America, Dr. Richards moved to Nauvoo, where he was very active in church and civil affairs until the exodus of the Saints from that unhappy city in 1846. While in Nauvoo, he served as member of the city council, church recorder, general church clerk, and private secretary to Joseph Smith. Most important of all, he was with the prophet and his brother, Hyrum, when they were killed at the hands of the mob in the Cathage Jail.

In the history of this great state he holds an unique place, for his name is enrolled with that small but valiant band of original Pioneers, under the leadership of Brigham Young, who first entered this valley in search of a permanent home for the church and its people. Already an Apostle, Dr. Richards was selected as Second Councillor to Brigham Young at the reorganisation of the First Presidency in December, 1847. In addition to his job as councillor to President Young, he efficiently performed numerous other duties for his church. He was a member of the Perpetual Emigrating Fund Company. He was general historian of the church and church recorder and, bringing into play his editorial talents gained with the **Millennial Star** ten years earlier, he was founder and editor of the official organ of the church, the **Deseret News**, in June, 1850. This great and honourable paper is still being

published these 104 years since. The indefatigable energy of Willard Richards enabled him not only to serve his church in a multitude of capacities, but also to serve his government in many ways. I have already indicated that he was the first secretary to the Provisional Government of the State of Deseret and also served as secretary to its successor, the Territory of Utah. But this was not enough. He was also postmaster of Great Salt Lake City, in which capacity he continued to serve until his untimely death March 11th, 1854.

In the intervening hundred years, many changes have taken place in this church and state. From a few thousand members clustered here in the Great Basin and scattered across the country, the church now totals more than a million souls. The state has likewise grown to a figure approaching a million people. Cities and towns have grown by the score. Railroads, highways, and airlines criss-cross the land. Farms dot every valley where water is available, and factories, mills, and mines pour out their wealth to support a steadily increasing population. From a humble beginning, housed in tents, log cabins, and adobe huts, Utah's people have constructed and supported a school system second to none in the nation. The earliest schools in the state were, of course, sponsored by the church, which at one time supported not only a large system of seminaries operated in conjunction with the public schools, but also a number of junior colleges, as well as the Brigham Young University. During the depression of the '30's, the church

turned its junior college system over to the state with a clause should the state ever cease to operate these schools they should revert to the church. The cycle is now complete. In the special session of the legislature held this past winter, legislation was passed abandoning these colleges on the understanding that the church would once again undertake their operation.

With the passage of time government, as indeed all facets of life, has become more complicated and involved. When I think of my distinguished predecessor, I sometimes wonder if even he could perform his many jobs in these modern times. The Secretary of State has a multitude of duties and responsibilities. He is custodian of the acts and records of the state legislature. He is the recorder and

custodian of all the official acts of the executive branch of government. He is a member of the state board of examiners, which passes upon all emergency appropriations between sessions of the legislature. He is the custodian of the capitol building and grounds. He is a member of several boards and commissions, including the Board of Trustees of the Utah State Agricultural College, and the Board of Regents of the University of Utah. In the absence of the chief executive, he is the acting governor of the state.

Whenever the many duties seem difficult and arduous, I am happy that the benign figure of Willard Richards looks down from the wall and in effect says, "If I could perform my many duties, surely you can perform yours."

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## NECESSITY OF REPENTANCE

FROM what has already been introduced as testimony to prove that no man can be saved without baptism, it will be seen and acknowledged that if there was sin among men, repentance was as necessary at one time or age of the world as another—and that other foundation can no man lay than that is laid, which is Jesus Christ. If, then, Abel was a righteous man he had to become so by keeping the commandments; if Enoch was righteous enough to come into the presence of God, and walk with Him, he must have become so by keeping His commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a schoolmaster to bring men to Christ, or whether it was Jesus Christ Himself, who had no need of repentance, having no sin; according to His solemn declaration to John: now let me be baptised: for no man can enter the kingdom without obeying this ordinance: for thus it becometh us to fulfil ALL RIGHTEOUSNESS. Surely, then if it became John and Jesus Christ, the Saviour, to fulfil all righteousness to be baptised—so surely, then, it will become every other person that seeks the kingdom of heaven to go and do likewise; for He is the door, and if any person climbs up any other way, the same is a thief and a robber!

**Teachings of the Prophet Joseph Smith**

# President Clark explains necessity and uses of Temple

The principal address at the cornerstone ceremonies of the Los Angeles temple was given by President J. Reuben Clark, Jr., second counsellor in the First Presidency. The full text of his remarks follows:

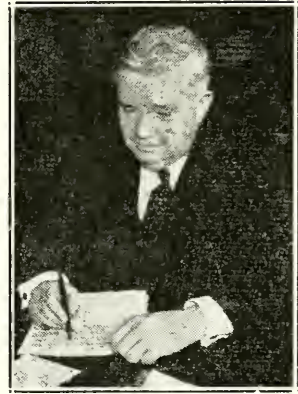
**M**Y brothers and sisters and friends:

I am greatly honoured in having the opportunity of saying a few words on this occasion.

It has been said that this temple is the largest temple that has been erected in this, the Last Dispensation. I believe, President McKay, we can go still farther and say that this is the largest temple erected for the purposes for which this temple has been erected, in the entire Christian Era. The work which will be done here rapidly, apparently, disappeared from the knowledge of the early Christians and they had no temple of the kind which this temple is, and erected for the purpose for which this temple has been erected.

To the Latter-day Saints, life is purposeful. We know that we existed before we came here. We know that our existence hereafter will have a direct relationship with what we do here. We know that after we leave here we shall go on through eternity with the rewards which we merit. And we know that in administering His rewards, God will not only be merciful, but also will be filled with love.

We know that there are certain requirements which are attendant upon our lives here. We know that we were sent here in order



Pres. J. Reuben Clark, Jr.

that we might show by our lives that we merited the destiny which God has marked out for us. We are to observe the commandments of the Lord, and to show by our observance what we merit.

We know that there have been untold millions, indeed billions of people who have lived on this earth, who have never been taught the commandments of the Lord, and yet we know that there will be universal salvation. Our third Article of Faith declares: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

## What of the Dead ?

But what about those untold millions and billions who lived without any knowledge of the Gospel, who died without it, who could not, therefore, observe it,

who could not, therefore, win the awards which would come from observance, what of them? Are they to be left without salvation? Not so under the principles of the Restored Gospel which has come to us through the prophet Joseph Smith.

We know that even as the Saviour said, when the Jews were seeking to kill Him after He had healed the man at the pool of Bethesda, that, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live . . . they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:24-29.)

We know that Peter dwelt upon this subject. He said that the Christ "went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah," (1 Peter 3:19-20) who had failed to heed to Noah's message, and that Peter said "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:5-6.)

We know, therefore, that all men are entitled to salvation. We know, too, that there are certain requirements that must be met, and one of them is baptism.

### **Words of the Master**

You remember, the Saviour came to John as he was baptising, and said to John, who demurred, saying he was not fit to baptize Jesus, "Suffer it to be so

now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15.) We know that in His first recorded great conversation with Nicodemus, the Saviour said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

We also know that as He gave His final instructions to His Apostles, he told them to go abroad and to preach the Gospel which He had taught them, saying, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark 16:15-18.)

We also know that Peter declared the same principle. (Acts 2:38.)

But, how are those who are dead going to be baptised? Well, the restored Gospel has taught us what that plan is. Under the restored Gospel we understand the work of vicarious labours. That is thoroughly a part of our Gospel.

So—Paul understood it, because he said in his epistle to the Corinthians: "Else what shall they do which are baptised for the dead, if the dead rise not at all—why are they then baptised for the dead?" (1 Cor. 15:29.)

And so, part of the work that is carried on in this temple, is the work of baptism for the dead. This is done vicariously. We baptise for our ancestors. We seek out our genealogy, we go back as far as we can, and thousands here could testify to the aid which they have received in trying to search out their ancestors. Having acquired the



names and the other necessary data, they are vicariously baptised for them here in this temple. That is one of the great purposes for which this temple is erected.

### Sealing Ceremony

Another great purpose has to do with the sealing ceremony. One of the most beautiful principles of the restored Gospel is that of the sealing. You will remember that the Saviour said to His Apostles, "Whatever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

You will recall, also, that in the early days of this Church, Joseph and Oliver had a great vision, and in that vision there appeared to them, Moses, Elias and Elijah. Moses conferred upon them the keys of the gathering of Israel; Elias conferred upon them the blessings of Abraham, and Elijah conferred upon them the blessing of turning "the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse." (D. and C. 110:14-16.)

Now that is also done here, will be done here, in this temple. The hearts of the fathers have been turned to the children, and the hearts of the children to the fathers, and insofar as that is concerned, the earth shall not be smitten with a curse.

Now then, the sealing ceremony perpetuates the family relationship, the most sacred relationship of which we know anything. Husband and wife are sealed here, will be sealed here,

for time and for all eternity. Their children will be sealed to them, and that family, and the families which succeed them out of their own blood, they will be bound together, and in the Hereafter we shall live together in these great families, with joy and satisfaction, throughout all the eternities to come.

### Basic Principles

My brothers and sisters and friends, these are two of the basic principles, two of the basic ordinances which will be administered, carried on in this temple. All of them have to do with our love for our fellowmen. All of them have to do with our desire to bring elevation to all people. With us, salvation is universal. There can be no greater concept than this. There can be no greater work than this. There can be no greater work of unselfishness than this.

As we go forward to the completion of this temple, those who contribute will have increasing joy in that which they give in order that the temple may be completed and that the great work to which I have alluded may be carried on.

May God give you and each of you the spirit of this work, the spirit of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, to the end that you may see to it that the commitments which you have made shall be lived up to. I repeat, there can be no greater blessing come to any man than the blessing of trying to save his fellowman, than the blessing which comes from unselfishness.

May God give to each and

everyone of us, the spirit of love, of kindness, of charity, the spirit of forgiveness, the spirit of tolerance for the belief of others. Give to each of us a desire to serve our Heavenly Father. Give to each of us a testimony that Jesus is, indeed, the Christ—a great teacher, yes, but also, the Son of God.

God give to us, to each of us, increasing knowledge of the great principles which have come to us in the restored Gospel. God give to us every blessing that we need in order that we may so live that finally we may be saved and exalted in his presence, I humbly pray, in the name of Jesus. Amen.

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## NO "NEW" RELIGION

MANY strange things have come from the New World, not the least among them being certain philosophic notions and religious ideas. The phlegmatic English have been apt to condemn them out of hand with a prejudice not entirely warranted.

Thus has Mormonism oft been labelled a "new" religion, coming out of a cosmopolitan nation as a polysynthetic creed, and it has been speedily relegated to the novelty counter where, it has been thought, it would sell itself out when the easily led had exhausted its attraction.

How different is the truth!

Simply, but unequivocally, it is that the Gospel of Jesus Christ has been restored to earth.

This claim, reiterated after 124 years, now commands more attention for the discriminating and intelligent seeker after truth, let alone the challenged established and widely accepted creeds than ever it did at its first ringing declaration. Not without good reason do the latter

argue that that claim is sweeping, question its authority, and tend to condemn its power because of its abrogation of standard ideas.

The Church of Jesus Christ of Latter-day Saints is no "new" institution. That which is restored must, at some time, have been taken away and the term restoration surely implies a replacement, or making-up to former strength in beauty and quality.

History from the beginning clearly indicates that the people of God's organisation on earth, set up to retain His image in their hearts, drifted from His design for their living and became stiff-necked, arrogant and wicked. The Lord destroyed them, perpetuating the race through a righteous family who re-peopled the earth. But God's own spirit children, clothed in their garments of earth have been repeatedly perverse, adulterating the pure and simple doctrines of their divine parent in unacceptable fashion. Then

has God the Father withdrawn His influence and they have been left to pursue their wayward and purposeless path towards degradation.

With voices crying in the spiritual wilderness, solitary prophets have sought to recall them, but their admonitions have gone blatantly unheeded. Man, discovering the universe about him, unaided in his search by the supreme intelligence, their conclusions unleavened by His wisdom, has gathered unto himself his own finite conception of its origin and his own purpose in it. The very principle which has made his advance possible, the inherent spark of faith, has faded in importance in the mind of man and has been discredited as the motivating force for the larger life embodying the truer sense of values.

Christendom, lacking the power to communicate with the Lord, whose mutilated Gospel it preaches, has succeeded only in a measure to impress civilisation with any message, and mankind has floundered.

As a light in the gloom of unspiritual knowledge came the Revelation of God the Father and His Son Jesus Christ to

Joseph Smith in the spring of 1820.

And of course this boy was scoffed at.

The way of a reformer was ever hard. But this young man knew of the purpose of his mission with an unshakeable conviction, and ten years later fulfilled it with the organisation of the Church of Jesus Christ, restored again to earth in its fulness and purity. No "new" Church this. Its very name bears out its claim to authenticity. Its organisational plan identically resembles all that is known of that which the Saviour Himself set up while here on earth nineteen centuries ago. And it operates only by the Priesthood, the correct authority given back to man by those who held its primary Keys. Revelation from the Lord has re-established the channel by which men shall have certain knowledge of the path back to God who gave him life.

We make no claim for more than the scriptures tell.

God has spoken again. This is His Church restored—but it is for the last time!

**J.P.H.**

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We know faith is a gift of God; it is the fruitage of righteous living. It does not come to us by our command, but is the result of doing the will of our Heavenly Father.—**Geo. Albert Smith.**

# SERVICE ABROAD

## Experiences of a Latter-day Saint in the Near East

THE news that I was to serve overseas did not come as a surprise to me, for I had asked that my name be put at the top of the roster of men available for overseas duty. My reasons for doing this seem rather absurd when written in black and white, but at the time they appeared very logical.

It had been my hope that I might serve aboard a ship on the South African Station; indeed, this was understood when I volunteered to leave England, but somehow things got muddled in the drafting office, and another fellow was assigned to H.M.S. "Acteon", a frigate that spent its time patrolling the South African Area, and I was dispatched in his stead to H.M.S. "Whitesand Bay", then in Singapore, soon to return to Hong Kong, and thence to Korea.

South Africa would have been a truly ideal posting for an L.D.S. Serviceman, for the church is very strong out there, with quite a large number of branches, and an active missionary force. Opportunities to visit L.D.S. Groups and congregations would have been numerous, and, with the "Acteon's" habit of week-ending in harbour, quite regular. Korea, on the other hand, promised to be a bare land, when considered from the point of view of a chap who wished to maintain contact with the church.

My background in the church was firmly founded in the love and support that I had found among the Saints in my home

branch of South London. Since my baptism in May, 1950, I had learned a lot from these helpful people; I had learned to love the Gospel and all its wonderful teachings, and, most important, I had gained a firm and unshakable testimony, to its truthfulness, and I knew that I had found THE Church of God! So with a certain amount of sadness in my heart, and armed with my testimony, I set out for Korea, and prayed that I might not find that part of the world as barren of church activity as I feared.

Prayers are indeed answered, for in Singapore I met a brother I had known in London, Brother Bernard Mount, who was serving at Selstar airfield. We were never able to get together in privacy where we could pray, but we were able to meet in servicemen's clubs and talk about the gospel and home. It was wonderful to meet occasionally with Bernard, to know that there was someone to whom I could go when the life aboard ship got to be too much, and that that person believed in the same things as myself. I had a link with the church and was happy.

The ship moved from Singapore in early 1953 to Honk Kong, where there was no branch of the church, though there had been a branch at one time, but it had closed, and I could find no Saints there. Life was really tough for a while, until American ships began to come into the harbour for a few days at a time, each ship being challenged with a call "Any

L.D.S. men aboard, please?" Mostly the reply was in the negative, but as the size of the ships increased, the number of men on board was greater, and I found small groups and single L.D.S. men with whom I was able to spend many happy hours.

One meeting with an L.D.S. man led to a contact with another chap on board a ship in the harbour, but the contact was made from across the world. On calling up the U.S.S. "George Clymer", I learned that she did have "some" L.D.S. people aboard. I visited her the following Sunday, and met the only Saint that I was to contact on that ship—the Master-at-Arms, Chief Jones. Brother Jones and I had quite a grand opportunity to talk of the church in Zion, and in the Mission, as in England. When we parted, the Chief said that he intended writing to his wife in San Diego, and telling her of our meeting that day. Some little while later I received a letter from a "Mrs. Coppedge" in San Diego, who told me in her letter that her husband Alan, was serving as HMC aboard the Station Ship in Hong Kong, the "Leroy Wilson". I had already asked the U.S.S. "Wilson" if she carried any L.D.S. boys in the crew, and had been told that they did not. On the Sunday following my receipt of the Sister's letter, I went aboard the "Wilson" and met her husband. An humble servant of the Lord is a true description of this man, and I enjoyed the few hours we were able to meet together while our ships were in Hong Kong.

To mention individually the Saints I met in my wanderings would take far too much time

and space, but outstanding were such men as Glen Willardson of Gunnison, Utah, whom I met in Eta Jima, Japan, and Kenneth Spuhler of Providence, Utah, also at Eta Jima. Brother "Dean" Robinson aboard the U.S.S. "APL-30" in Sasebo, Japan, and his companions, Myron Goodwin and "Gerry" Gilette; aboard the U.S.S. "Princeton", Earl Wayne Smith and his fine group of companions.

From all these men I gained another lesson in humility, and in meeting each one of the Saints, I felt my testimony strengthened, as we spoke of the church and of our folks at home, and how much the Gospel had come to mean to us all through our lives in the service.

My own sense of humour is a hard one to understand, but I was conquered at the Beppu Conference, where I met Brother Guinn of Fouella, Oklahoma, who returned fire continuously until I had to bow to a "Cornier" master.

The conference at Beppu, Japan, was held in the Paratrooper Barracks at Camp Chickamunga. The group from Sasebo, numbered fourteen—thirteen American Navy brethren and myself, again the only British serviceman to attend (the same situation had arisen at the Frankfurt Conference in Germany the previous year).

Brother Lester Henderson organised the quarters and accommodation for the visitors. On the Saturday, 25th April, 1953, we were treated to a tour of the hot springs and other sights that surround Beppu, and in the evening the entire group went to a banquet with a "social" pro-

gramme held in an hotel just out of town. Sunday dawned a beautiful day, and the spirit that was manifest in the meetings was a truly glorious experience. The one sister present, Sister Jean Curtis, wife of Sgt. Don Curtis, was continually honoured by the speakers, accustomed as we had all been to addressing our remarks to "Dear Brothers," it was almost like a breath of home to be able to address the group "Brothers and Sister." After the meetings in the school buildings, a few of us were privileged to adjourn to the home of Brother and Sister Curtis for a meal and a last chat before separating to return to our units.

Before leaving the East, I was able to meet Myron Goodwin again in Hong Kong. I had first met Myron in Sasebo, Japan. Through Myron, who had been back to the States in the meantime, I met Sister Wood, a lady in Hong Kong who opened her doors and her heart to the L.D.S.

boys who visited the port. Sister Wood's husband is not a member of the church, but he did so much to aid the success of the meetings that we held in their home, that all the fellows were deeply grateful.

To return to England and the church has been my happiest experience for a long, long while. My testimony has grown, my grasp of the Gospel has been tightened in my travels, and I thank my Heavenly Father that I was permitted to return in safety, unharmed, from the chaos and war-torn lands of the East. So many have been left behind in the Korean countryside. It is the thought of these poor souls who died without a knowledge of the Gospel of Truth that must fire us all with the spirit of the missionary, to go forth in our daily lives and preach the Gospel.

**Telegraphist H. A. Murton,**  
Royal Navy.

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## EXTRACT FROM "IL PENSEROSO"

But let my due feet never fail  
To walk the studious cloisters pale  
And love the high-embowéd roof,  
With antique pillars massy proof  
And storied windows richly dight  
Casting a dim religious light:  
There let the pealing organ blow  
To the full-voiced choir below  
In service high and anthems clear,  
As may with sweetness, through mine ear,  
Dissolve me into ecstasies,  
And bring all Heaven before mine eyes.

**J. Milton**

## LINK WITH THE PAST

The "Star" is indebted to Elder J. LeRoy Kimball for this interesting account. He is the great grandson of Heber C. Kimball of whose Missionary labours we read elsewhere in this issue. Elder Kimball is a Doctor by profession and has been studying in London and travelling in Europe for some months past.

IT is not unusual that voyagers to Britain in the late summer of 1953 were soon on their way to Preston, these travellers being descendents of that illustrious first missionary, Heber C. Kimball. The trip through the English countryside was beautiful. As we entered the rather austere, narrow streets of Preston, bordered by the typical stone houses with their chimney pots, our minds went back to our early missionaries and how they might have felt when they first entered that town. We were directed to the old part of the town where Vauxhall Chapel stands. Driving into Vauxhall Street we stopped in front of a school. It being lunch hour, a torrent of ten, eleven, and twelve year-old boys immediately surrounded our car. From them we learned where the old Chapel was and for a shilling one little fellow ran to fetch the caretaker. By this time we were opposite the Chapel and looked for the stone over the door with "Vauxhall" on it. We were told the name had been chipped off as the church was being renovated and made into a Boys' Club-house.

The caretaker opened the door. The inside was littered with broken boards and the gallery with the high-sided pews was being entirely removed. The pulpit which was elevated some five feet from the ground level was being torn out to make the

floor level. The caretaker stated that this was the most photographed landmark in Preston. Although these changes have partially eradicated the setting of the first public Mormon Missionary meeting in the British Isles, to the Latter-day Saints this building remains a valuable symbol of early missionary work.

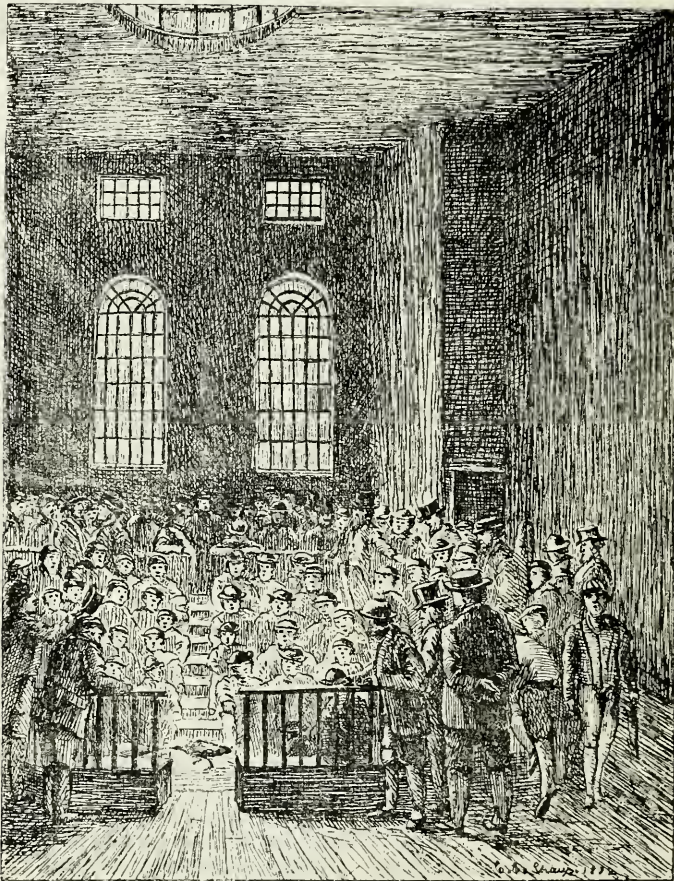
As we rummaged through the rubbish we found a two-foot length of the old coat rack where our brethren probably hung their coats in those early days. We found the remains of the original banister and stairs which led to the rostrum. The wooden knob on the banister post was sawn off and given to us. Further search produced one of the old brass lighting fixtures which had been removed from the wall. These three relics, dirt and all, were put in the car and brought back to London.

On a more recent visit to the site of the chapel it was difficult to see the building because of a high brick wall which has replaced the familiar low wall across the front of the yard. Not much of the building shows above this new wall because of a large sign announcing "St. Augustine's Boys' Club."

The souvenirs are now "renovated." The coat rack has been refinished. The knob has been polished, felted, and made into a paper weight. The brass lighting fixture has been polished and mounted as an arm on a

stand to form a lovely floor lamp. After a few thousand miles journey these souvenirs will join other valuable mementoes we have of our worthy great-grandfather. Noteworthy are letters written from England by Heber

C. Kimball to his wife Vilate in Kirtland, Ohio. These collections are valuable not for their intrinsic worth, but for the unselfish service and faith which they typify.



**Vauxhall Chapel, Preston, Lancashire**

**In which the first public discourse was preached by the first "Mormon" Missionaries in Great Britain, July 23rd, 1837.**



# 1805      The Prophet Joseph Smith      1844

23rd December came this, Joseph, Seer of Latter-days  
To a mountain home at Sharon, in Vermont this scenery lays.  
Smiths were humble home-folk farmers, scant in means with com-  
forts few  
But with riches far more precious; well the Master's way they knew.

With financial disappointments and a growing family  
More than one farm-home they started, each with strict economy.  
Near Palmyra, 1820, on a little timbered farm  
They again were getting started; in Religion came a storm.

"If any of you lack wisdom let him ask of God", read he,  
"Who upbraideth not" continued; "ask in faith, no doubter be."  
Joseph young and full of questions, sought his Gracious Father true,  
Put in prayer the problem fairly, as to just what he should do.

Draw aside the heaven's curtain, Father, Son, to him appeared  
And his prayer they more than answered, thus his mind was fully  
cleared.

Many scoffers full of mischief came to vex young Joseph sore;  
Men like demons full of evil did their venom on him pour.

1823 September, Joseph prayed repentantly  
And Moroni came in answer, told of wondrous work to be.  
Four long visits by Moroni, then his father got the news  
And believed the sacred story, wrapped in meditation's muse.

Off then to the Hill Cumorah Joseph went and there beheld  
Treasures beyond price, long hidden; how his soul in rapture swelled!  
Deep in prayer with faith attending, Joseph soon became a Seer,  
With this gift from God translating sacred records he held dear.

Oliver, with David, Martin were the witnesses. These three  
Saw and heard and made a record; all who read and wish may see.  
O, what joy this brought to Joseph; he no longer stood alone:  
Loads were lifted from his shoulders; light of peace upon him shone.

April 6th in 1838 was the true Church organised,  
Ship out on the troubled waters, Joseph somehow realised;  
Though all hell combined to crush him, Christ; Right's never-failing  
Head;  
Gave instructions oft to Joseph; "Fear not little flock" He said.

Missions, Temples, vital projects, Joseph pushed with mighty zeal;  
To the poor, the meek and humble did the Gospel truth appeal.  
Settlements with frequent mobbings; vexious "trumped-up" trials to  
face;  
Gave his life in testimony; modern Prophet of our race.

Heber D. Clark, Gravesend, Kent

# "MILLENNIAL STAR" QUIZ

GET out your pencils and papers, you students of Church History and Scripture, and see just what score you can make. The answers are on page 117, but don't look until you have tried all the questions. Seventeen or more correct answers would classify you as excellent; 13 to 16 is very good; 9 to 12 is average; 7 and 8 is just fair; and anything below 7, well, it just isn't very good.

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine."

1. To whom was the above promise made? (a) The Children of Israel; (b) Nephites; (c) Jaredites; (d) Latter-day Saints.
2. Through whom was it given to these people? (a) Alma; (b) Moses; (c) Paul; (d) Joseph Smith.
3. Where were these people at this time? (a) Egypt; (b) Zarahemla; (c) At the foot of Mt. Sinai; (d) Nauvoo.
4. Where may this promise be found? (a) John 5:6; (b) Alma 5:32; (c) D. & C. 24:6; (d) Exodus 19:5.
5. The most recent of the temples completed by the Church is located at (a) Mesa, Arizona; (b) Los Angeles, California; (c) Idaho Falls, Idaho; (d) Oahu, Hawaii.
6. The number of books in the New Testament totals (a) 27; (b) 20; (c) 34; (d) 30.
7. One of the following is not one of the sons of Lehi. (a) Laban; (b) Nephi; (c) Joseph; (d) Lemuel.
8. The shortest book in the New Testament is (a) Philemon; (b) II John; (c) III John; (d) Jude.
9. Which one of the following is not a book of the Old Testament? (a) Zacharias; (b) Nahum; (c) Habakkuk; (d) Obadiah.
10. The first mayor of the city of Nauvoo was (a) Newel K. Whitney; (b) Joseph Smith; (c) John C. Bennett; (d) Daniel H. Wells.
11. What is the oldest existant periodical in the Church? (a) "Deseret News"; (b) "Improvement Era"; (c) "Relief Society Magazine"; (d) "Millennial Star."
12. Which of the following was the fourth President of the Church of Jesus Christ of Latter-day Saints? (a) Lorenzo Snow; (b) John Taylor; (c) Wilford Woodruff; (d) Heber C. Kimball.
13. The words to the hymn, "The Spirit of God Like a Fire," were written by (a) William Clayton; (b) William W. Phelps; (c) Evan Stephens; (d) William Fowler.
14. What is known to Latter-day Saints as the "Word of Wisdom" is found in which section of the Doctrine and Covenants? (a) Eighty-ninth; (b) Seventy-sixth; (c) One hundred and first; (d) Forty-second.
15. How many boats were used by the Jaredites to sail to the land of promise? (a) Six; (b) Eight; (c) Ten; (d) Twelve.
16. The oldest son of Abraham was named (a) Ishmael; (b) Isaac; (c) Jacob; (d) Hagar.

17. The shortest verse in the New Testament, "Jesus wept," is found in the book of (a) John; (b) Luke; (c) Mark; (d) Matthew.
18. The son of wicked King Noah in the Book of Mormon was named (a) Gideon; (b) Alma; (c) Limhi; (d) Zeezrom.
19. The name of the ship on which the first missionaries to Great Britain sailed was (a) Hancock; (b) Garrick; (c) Mayflower; (d) Brooklyn.
20. The Gospel was first preached in Ireland by (a) Heber C. Kimball; (b) Lorenzo Snow; (c) John Taylor; (d) Wilford Woodruff.

Answers to Quiz on page 117

## WANTED, A PROPHET

By The Rev. Sidney M. Berry, D.D.

THERE is today a world-wide need for the prophet. Modern youth, which has not as a rule been nurtured in any of the great Church traditions, and even if it has is still unimpressed, comes afresh to Christianity. It asks "What is its essential message?" Its question today, so widely put, is not unlike that asked of Christ by the lawyer: "What must I do to inherit eternal life?" In answer Christ gave him the prophetic reply by taking his mind back to the fundamental simplicities of the old law and said to him: "This do and ye shall live." Is not some such answer needed today? It is surely the role of the prophet to give it.

On the stage of history the prophet is the simplifier. He takes the old law and distils out of it the essence. Then with his positive message he sweeps the field clear of lesser things. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." There is no possibility of mistaken meanings there—no room for argument. Only two

choices are open—to accept it or reject it. The prophet has brought the soul of man to the point of decision.

In the tangle of religious life today that work needs to be done once more. Men are bewildered by the complexities and the diversities. Even if, through long use, they dumbly accept them it is acquiescence, not belief; and, when there are many things in which they acquiesce, belief does not stand out in any arresting way. That is our need of the prophet, and there is encouragement in the fact that when circumstances seem to demand him he generally appears. His message is simple and certain but it must not be thought that men find the response to it easy. They often stone their prophets before they write glowing tributes upon their memorials. But at least the prophet strikes at the heart of unrealities, and brings men under clearer skies, and that surely is our need today.

Reprinted from **The Sunday Times**,  
February 28th, 1954, by kind permission.

# Eternal Contest between Right and Wrong

## Home Study Course—Lesson X

### References:

Satan rejected. Abraham 3:23-28.

Men to be tempted and tested. Moses 4:1-4.

Glorious promises to the faithful. D. & C. 76:1-11.

### Discussion:

We read in the Book of Abraham that the Lord showed unto Abraham the intelligences (spirits) that were organized before the world was and that among them were many noble and great ones.

From this account we are given a clear understanding of the preparation in the world of spirits for this earth-life. We are informed that in that world there was a condition seemingly as varied as we find it here. Some of the spirits of men were more intelligent, more obedient and faithful, than others. It is very reasonable to believe that they manifested certain characteristics and talents there as we see them made manifest among mankind upon the earth.

By long and careful observation our Father was able to judge a righteous and unerring judgment in relation to His children. Because of this perfect judgment in that far distant day before the earth on which we now live was formed, the Father chose men according to their ability and talents to be rulers on the earth. Christ, who is the firstborn in the Spirit of the children of God, was elevated to Godhood. In the vision Abraham saw, he describes

Him as being like unto God. He was chosen, as our scriptures say, as the Lamb slain from before the foundation of the earth. When the plan of salvation and the mortal existence were discussed, He was chosen to be the Only Begotten Son of God on the earth. This was His divine right by birth and appointment of the Father. Lucifer, who had great ambition and who because of his agency aspired to become like God, also volunteered to come to the earth as its redeemer. His plan, however, was not a just one, and had in it the element of selfishness, which was very greatly out of place among those spirits in the presence of God. We have another account of the choosing of our Redeemer and the part Lucifer played in that council in the Book of Moses.

From what is written in the Book of Moses and in the Book of Abraham we are taught that not only did men have their agency in the world of spirits, but they were of varying degrees of intelligence and faithfulness. It appears from what is here written that they were to some extent possessed of the characteristics which we see manifest among the children of men on the earth. Lucifer, at least, possessed the spirit of selfishness and ambition for power.

With his influence Lucifer prevailed upon one-third of the spirits to support his contention. The fact that they supported him, notwithstanding they were in the presence of God, and had

been granted all the privileges and blessings that were granted to the rest of the spirits, for there could have been no discrimination or respecting of persons, would lead us to the conclusion that there were influences and desires at work in opposition to principles of righteousness. There men followed their inclinations, and at times these inclinations did not lead to the establishment of peace and happiness. It is plain to see that since these spirits walked by sight and were in a position to be taught by direct contact with the Father and His faithful servants that when they rebelled against the constituted authority they did so fully knowing the consequences of their evil actions. These spirits kept not their first estate and with full understanding of the consequences, they became sons of perdition.

No doubt in the world of Spirits there were many grades of faithfulness and unfaithfulness just as we find it today on the earth. Moreover, it would seem that in the appointment of spirits with their times and seasons for habitation on this earth, their attitude towards righteous principles and the observance of divine law had much to do with the time of their selection.

We are led to believe that certain spirits were selected to come through Abraham's lineage, and to be numbered among those of the house of Israel.

The Lord has always kept his hand over the earth and has regulated affairs, notwithstanding the evils and rebellions which have arisen from age to

age among the people.

The warfare which was waged in the spirit world against authorised and rightful government was continued almost as soon as man was placed upon this earth. In the world of spirits the Saviour said: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." Man, then, is on this earth for the purpose of being proved, and to see if he will be faithful in all things, and thus entitled to have glory added upon his head for ever and ever, or to see if he will fall short and receive a lesser reward according to his individual works based on his free agency.

#### Questions:

1. Why was Christ chosen and Satan rejected?
2. What is Satan's present occupation?
3. What arguments does he use to persuade us (a) not to pay tithing, (b) not to keep word of wisdom, (c) not to have family prayers, (d) not to attend our meetings, (e) not to be married in the temple?
4. How can we overcome his temptations?
5. What will be our reward if we succeed in conquering evil?

(Editor's Note.—This ends the Home Sunday School instalments in the "Millennial Star". For those who desire to continue with these lessons, manuals are available at the Mission Bookstore, 149 Nightingale Lane, Balham, London, S.W.12.)

# The British Mission in Retrospect

“Truth will Prevail”

“They who are of age, and can act for themselves: I shall baptise all who come to me, asking no favours of any man.”

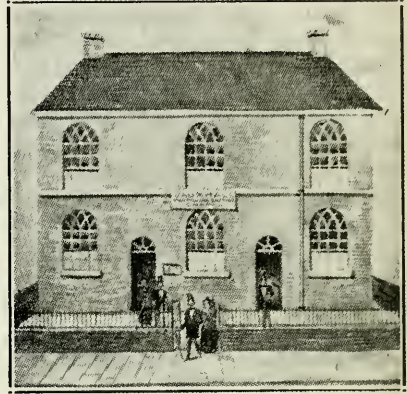
WITH the Lord on his side, Heber C. Kimball had naught to fear when making this reply to a demand that he should not go forward with the first baptisms in England. Strange though it may seem he who made the demand was the same man who had afforded the first opportunity to preach publicly the Restored Gospel in this land, the Rev. James Fielding.

When the almost penniless group of missionaries walked the Liverpool docksides and the meaner, unsavoury streets that are characteristic of ports, it was natural that they should feel somewhat depressed at the evidences of penury about them. When they advanced into the city to find the contrasting signs of wealth, cheek by jowl with want, they were truly amazed. They came from a land where most men were equal, few really rich, and all, the author of their own circumstances.

These men had come as Latter-day “Fishers of Men” and wondered how the message they had would appeal to this cosmopolitan crew.

They sought Divine aid, and clearly the word came, “Go to Preston.”

On Saturday, 22nd July, 1837, they travelled by coach (not in the modern style!) to the Lancashire manufacturing town some thirty miles north of Liverpool, on the River Ribble. It



Vauxhall Chapel

was Election Day there, soon after the Accession of Queen Victoria to the Throne of England. The town was bedecked for the twin purposes, and as they came in on the lumbering coach a great banner was hung out almost above their heads, bearing the slogan: “Truth will Prevail.” They accepted it as a good omen and cried out together: “Amen, Thanks be to God. Truth will prevail!”

While the other brethren found lodgings in Wilfred Street, Preston, Joseph Fielding went to find out his brother James, a Reverend gentleman who presided over a small flock meeting in Vauxhall Chapel. Joseph was received kindly and was given permission to invite his fellow labourers to the Fielding home that same evening. The Rev.

Fielding knew of the tenets of the Gospel these men preached for Joseph and his sister, Mary Fielding (afterwards the wife of Hyrum Smith) had written of their conversion to the Faith in the New World.

A most pleasant evening was spent by Elders Hyde and Goodson, Joseph Fielding himself and Elder Heber C. Kimball in company with the Rev. Fielding and his brother-in-law, Mr. Watson, also a Minister, with his wife, who, the next morning sent each of the brethren half-a-crown, a practical demonstration of a kindly thought. The Elders were also invited to Vauxhall Chapel next day to hear the Rev. Fielding preach. He had already given the missionaries an excellent reference before his congregation and several were eager to hear what the Elders had to say.

Heber C. Kimball says: "We sat before him, praying to the Lord to open up the way for us to preach." And the Lord heard that prayer. Without solicitation the Rev. Fielding announced that an Elder of the Latter-day Saints would preach in the Vauxhall Chapel that afternoon at three o'clock. So Elder Kimball preached the first missionary sermon of the Restored Church in England on Sunday, July 23rd, 1837.

The listeners were impressed and a further invitation was extended to preach again that same day and on the following Wednesday. At both assemblies many crowded the little building and the seed of testimony germinated in several hearts.

The Adversary, however, was not inactive and the Rev.

Fielding, although it seems almost certain he had the beginnings of a testimony began to doubt the wisdom of his munificence. He probably saw himself losing his congregation and with it his livelihood. He therefore refused the missionaries further access to his Chapel on the grounds that they had preached Baptism in defiance of an agreement made with him not to do so. Heber C. Kimball declared: "... nothing was said to him from which any inference could be drawn that we should suppress the doctrine of Baptism. We deem it too important a doctrine to lay aside for any privilege we could receive from mortals." Thus, having no place to assemble their willing listeners the Elders went into their homes and preached. People requested baptism and Sunday, July 30th, 1837, was set aside for the ceremony.

Smarting under defeat in this opening gambit, Satan and his legions made a determined effort to overcome the Elders, including Heber himself, and they found themselves so near to the evil influence that they actually saw the devils, angry, desperate, yet held before the power of the Lord, invoked by the faith of the brethren.

In the face of the Rev. Fielding's final demand as recorded above, nine souls were baptised in the River Ribble on Sunday morning, witnessed by a large mass of people whose curiosity brought them out to this uncommon event.

The names of the nine were: George D. Watt, Charles Miller,

—Continued on page 116

# REPENTANCE UNTO LIFE

## Hard Taskmaster

**S**IN is a hard taskmaster. It robs us of our freedom, it loads upon us a burden grievous to be borne, and exacts its toll to the uttermost farthing, frequently extending its punishments to the third and fourth generation. Let no one suppose, therefore, that he may break the laws of cleanliness and right with impunity. Each act of sin has its price.

Of this James Russell Lowell truly spoke, when he said:

“At the devil’s booth are all things sold,  
Each ounce of dross costs its ounce of gold,  
For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul’s taking.  
’Tis heaven alone that is given away,  
’Tis only God may be had for the asking.”

Freedom from the fetters of sin is one of the greatest blessings that may come to man, and Christ came to set us free. To those Jews who believed on Him He said, “If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth **and the truth shall make you free.**” (John 8:31-32.)

The truth as Jesus taught it, laid down first a foundation of faith in God and in Jesus our Saviour; second, repentance from sin, and third, baptism for the remission of sins.

### Conscious of Sin

It has ever been the history of true conversion to the gospel of Christ, that when men gain faith in the Lord, and accept Him as their pattern and guide, they become conscious of their own sins —of their own guilt before Him. An immediate desire to be free from sin enters their hearts. Bearing fruit, this desire brings about a reformation in the life of the convert; not a temporary change, not a resolution to “turn over a new leaf” for a time and then revert to sinful practices. A Godly sorrow for sin, as expressed by the Apostle Paul, can only mean a transformation in the life of the individual, a true reformation, a departure from the paths of sin with a determination never to return; a resolution to work righteousness and follow Jesus Christ as the great exemplar.

Repentance, however, is not for the new convert alone. We all have need it. Each one of us possesses the right of choice. We may elect to live righteously, or if we are so disposed, we may sin and pay the price. The pity is that when we sin, so often our wrong doings affect grievously the lives of others. How many families of little dependent children are today paying the price of wrongdoing on the part of their parents? How many wives suffer today from the intemperance of their husbands? Free agency is a heavenly gift if properly controlled, but when



improperly used it becomes the agency of suffering and death. Let us ask ourselves the question: Are we wisely directing our lives? Are we making the most of our opportunities? Are we electing to do those things which will bring us happiness or which will bring us remorse? As a man soweth, so shall he also reap. If we sow the seeds of peace and joy, we shall reap a joyous harvest, but if we sow the seeds of destruction, such shall be our reward. It is within the power of each one of us to direct our own course, as a pilot on a ship. In this sense we are the masters of our fate, the captains of our souls.

Looking at it differently, let us consider ourselves builders. What kind of structures are we making our lives? Will it be a house of joy, a mansion of beauty, one that will reflect honour upon us and our family? Or is it a place of darkness, of hollow pleasure, a place of despair? Each deed we do, each companion we seek, contributes to that structure.

### **Plan Our Lives**

We should plan our lives for

happiness, for progress and development. We should plan to take from our lives those things which retard advancement, and adopt a mode of living which will bring us to that perfection which Jesus spoke of. This leads us definitely to a reformation in our lives. Such a reformation has always been advised by Christian leaders. Brigham Young at one time said:

"All I have ever asked or contended for is a reformation in the life of this people; that the thief should stop his stealing, the swearer his swearing, the liar his lying, the deceiver his deceiving, and the man who loves the world more than his God and his religion wean his affections from those objects and place them where they of right belong. . . . If you have stolen your neighbour's cattle, confess it, and restore the property with fourfold if it is requested. If you have taken your neighbour's spade, confess it, and return it, with fourfold if he requires it."

### **Fundamental Principles of the Gospel**

by Samuel O. Bennion  
(of the First Council of Seventy)

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A true Mormon home is one in which if Christ should chance to enter He would be pleased to linger and rest.

President David O. McKay, *Gospel Ideals*, p. 169

**Districts are not responding as was hoped to the invitation to publish their activities. The Mission is interested in "what's going on" everywhere and the "Star" is glad to record the results of worthy efforts by our members. Don't forget dates, persons responsible and a description of the type of event reported.**

# RELIEF SOCIETY GUIDE

Statements from January Relief Society Magazine Lessons—  
for April Lessons.

News Church Section, April 16th,  
1952.

## Theology

Teachings and characters of the Book of Mormon. Mosiah 27:29.

Lesson 23. Righteousness and Good Government.

King Mosiah, like his father Benjamin, worked diligently to have his people attain eternal life. He influenced them greatly by his great and good personality. He had taught them the Commandment of God, had laboured assiduously to establish peace in the land. Under divine guidance King Mosiah had endeavoured to govern his people in ways which would be conducive to their eternal welfare.

The leadership and miraculous conversion of Alma are retold in this lesson.

"Let them go up, for many shall believe on their words, and they shall have eternal life . . ." Mosiah 28:7.

## Visiting Teacher Message

Book of Mormon—Gems of Truth.

Objective: To give assurance of life after death. We shall live again! This is the glorious promise of the resurrection. Down through the ages many noble souls have echoed the words of Job, "I know that my Redeemer liveth." Job 19:25. "He who can thus testify of the living Redeemer," said President David O. McKay, "has his soul anchored in eternal truth." The Deseret

## Work Meeting

Family Money Management. Spending the home furnishing £.

Home furnishings now have many innovations in floor coverings. There is a best buy for every need and every room. Read the labels of the rugs you look at. Wool and carpet yarn are blended now to make satisfactory carpeting. Wool, rayon and acetate are now used for durable, attractive and reasonable floor coverings.

Braided rugs of Melina B. Clark of Orem, Utah, are featured in the January, 1954, Relief Society Magazine. Is there someone in your Branch or district who could start you out on this interesting project? Start to gather your salvage pieces now. Your rugs will bring sales.

## Literature of England

Robert Browning "Poet of Personality", 1812-1889.

Robert Browning's life and works have made a great contribution in the literary world. Browning, like Shakespeare, saw the world as a stage, whose players are brought to life through craftsmanship of a master artist. Browning created all types of humanity motivated by all human passions.

Elizabeth Barrett Browning was an inspiration to Robert Browning, and must have been the subject for many of his best known poems.

"Grow old along with me,  
The best is yet to be."

Browning's main intent is to affirm his trust in a God, who, having created man and placed him on earth, proves His love for man and the perfection of His plan, by giving man life and joy.

### Social Science

"The Signs of the Times," pp. 20-28.

Lesson 4—Outlined in Millennial Star.

"The Earth to be Restored."

Aim: By recorded testimony, knowledge will come to us that "he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the days of transfiguration shall come."

### Suggestions and Hints

Fresh orange juice added to baked apple or apple sauce will intrigue your family.

Whole kernel wheat, which is available now, make a delicious, nutritious and appetising cereal or extra serving with a vegetable dinner.

Wheat for centuries back, has been used for man. It should be used now. It is economical and its use will add extra pence to the budget.

"Health is Wealth." Use more wheat in more ways.

### WHOLE WHEAT

1 cup clean whole wheat.

1 teaspoon salt.

2 cups of water.

After bringing water to boil reduce flame and cook over low heat for 15 minutes or longer to obtain tenderness you desire. Some prefer the wheat grains "chewy" others prefer them "mealy."

Serve plain or with butter, or margarine, sugar, milk or cream, or with a gravy or sauce.

Whole wheat cooked grains are delicious with fruits.

### LESSON FOUR

One week ago we endeavoured to show that the Lord knew the end from the beginning and that He had revealed to His prophets from the very beginning the history of this earth, and I read from the Scriptures to show that such a record had been kept and was hidden and the Lord would not let us have it until we can reach that condition of faith that we will be willing to accept the things that He has recorded. Until we can get out of our hearts those things that harden our hearts and make us sceptical and prevent us from believing the simple truths as the Lord has revealed them we need not look for those great hidden revelations to come.

Tonight I think what I am going to say will have a bearing upon the signs of the times. I intend to treat the subject of **The Restoration of All Things**.

We very often hear our preachers say—and we read it in the revelations—that this is a day of restoration. Now, let's find out just what that means. What is to be restored? What has been taken away? What is it that existed in the beginning that has been changed?

When the Saviour was on the mount of transfiguration certain things were revealed to Peter, James and John which set them to thinking. They got a vision on that mountain of the transfiguration of things as they were going to be when the earth is brought back to its primitive condition. The Lord has revealed the following:

"He that endureth in faith and doeth My will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come;

"When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles

upon the mount; of which account the fullness ye have not received."—D. and C. 63:20-21.

### **The Earth to be Restored**

This transfiguration is the same spoken of in our Tenth Article of Faith and has reference to the restoration of the earth to its previous condition of the earth to its previous condition in the beginning when Adam was in the Garden of Eden, and not to the final change that shall come to the earth when it is celestialised.

These disciples began to question the Lord about the restoration and wanted to know when it would be, for they were a little puzzled. He said to them that Elias must first come and restore all things, and then He said Elias had already come and the people would not receive him, having reference to John; but when John came in the Dispensation of the Meridian of Time he did not come to restore all things. He came as an Elias to prepare the way before the ministry of our Lord, but the Saviour taught His disciples that there must come a restoration of all things and that prophets would have to be sent to bestow the keys of that restoration in the last days.

Now, we will refer to some of these prophecies and these statements in regard to the restoration a little later, but first let us see if we can find out what changes have taken place and what there is to be restored.

### **All Things Were Good**

We read in the Bible that when the Lord had completed the building of this earth He pronounced all things good. "And I, God saw everything that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day."

I said in the beginning of the first talk that I base everything I say upon these Scriptures, that the Standard Works of the Church are the measuring rods the Lord has given us by which we are to measure every doctrine, every theory and teaching, and if there is anything that does not conform to that which is given to us in

the revelations, we do not have to accept it. Whether I say it or anyone else says it, whether it comes through the philosophy of man, or whenever a statement is made, that is in conflict with what the Lord has revealed, you should know what course to take. So far as I am concerned, I will just put it aside. And I don't care how many men may believe it. I don't care how much backing it has in the world of so-called science or philosophy. If it does not harmonise with what the Lord has revealed, to me it is not worth anything.

Now, the Lord says when He had finished these works He pronounced them "very good." All right. If everything was very good—and can you imagine the Lord creating anything that was not good? What in the world are you going to do with these theories of men that place this world for millions of years in a condition of trouble, of death, of change, of strife; what are you going to do about it? I ask you that question.

### **The Waters in One Place**

Let us find out what the conditions were as the Lord reveals them. In the book of Abraham we read: "And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so as they ordered."

As I said in the first talk, all the water was brought together in one place. That means the land was in one place, does it not, and you did not have a variety of islands and continents. Now, if that is true, then we ought to be able to show from the Scriptures that the condition which prevailed in the beginning will be restored, or else it is not a restoration of all things, and what I am saying to you would not be true. As we go along we will see if we can prove these things.

In the Historian's office we have a volume of several hundred pages written by Dr. Reginald A. Daly, Professor of Geology of Harvard University in 1926, and the title of it is **Our Mobile Earth**. In that volume he proves, or

attempts to prove, that at one time all the land surface was together, and the water was all together. That's just what the Scriptures say. But, of course, being a geologist and wise man, he puts that condition way back millions of years ago when all of this took place.

I have here a clipping from "Believe It Or Not" by Ripley which I cut out of the paper January 15th, 1941; it is too small for you to see, but I will gladly pass it around. In this Ripley shows that you could take all the land surface of the earth, if you had the power to do so, and fit it like a jigsaw puzzle altogether again. You hang a map up on the wall and take a look at it; and if you have one you do not care much about take your scissors and clip out along the coast of South America and North America and see if you cannot fit them together with the coast-line of Europe and Africa.

In the restoration of all things this is going to be accomplished. I am not saying that because of any statement that is made by some scientist. I am not saying it because I have imagined such a thing, because I have looked at a map. I am saying it because the Lord Himself has said it. If you are willing for me to depart from the standard works of the Church and present to you some of the sayings that have been made by some of the leaders of the Church, I would like to read one or two things to you; at least, to show that I am not so far off the track. I have good company, anyhow. When I have the Prophet Joseph Smith and Brigham Young and Parley P. Pratt and Orson Pratt and John Taylor and others all on my side, I think I have some pretty good company, and I would rather have that company than this uncertain company that has an idea that things began way back millions, no, billions of years ago in the sea and have developed to what they are now. Here's a statement from President Brigham Young.

#### **Testimony of Brigham Young**

"Who placed the dark stain of sin upon this fair creation?"

Now, before I read any more, do you

get a thought there, that we had a fair creation before the blot of sin was placed upon it? That was in his mind, was it not?

"Who placed the dark stain of sin upon this fair creation? Man. Who but man shall remove the foul blot, and restore all things to their primeval purity and innocence?"

What did he mean by "primeval purity"? Did not he have reference to what I have read to you, what the Lord said, that everything was good? Now to continue the quotation:

"But can he do it independent of heavenly aid? He cannot. To aid him in his work, heavenly grace is here. Heavenly wisdom, power and help are here, and God's laws and ordinances are here. The angels of just men made perfect are here. Jesus Christ, our great High Priest, with prophets, apostles, and saints, ancient and modern, are here to help man in the great work of sanctifying himself and the earth for final glorification in his paradisiacal state. All of this will be accomplished through the laws of the Holy Priesthood. Some may regret that our first parents sinned. This is nonsense. If we had been there and they had not sinned, we should have sinned. I will not blame Adam or Eve. Why? Because it was necessary that sin should enter into the world. No man could ever understand the principle of exaltation without its opposite. No one could ever receive an exaltation without being acquainted with its opposite. How did Adam and Eve sin? Did they come out in direct opposition to God and His government? No! But they transgressed the command of the Lord and through that transgression sin came into the world."

Mark that: "Sin came into the world." That does not quite harmonise with the philosophy of the world does it? Because according to the philosophy of the world that we get in our schools sin was always here; that is what we call sin was always here. They do not call it sin. But let me finish reading what President Young said:

"The Lord knew they would do this, and He had designed that they should.

Then came the curse upon the fruit, upon the vegetables, and upon our mother earth, and it came upon the creeping things, upon the grain in the field, the fish in the sea, and upon all things pertaining to this earth, through man's transgression." **Discourses**, 157-8.

Now, that's President Brigham Young, so do not go off and condemn me for repeating it. I have been condemned for saying that sort of thing, and that's why I am going to fortify myself by letting someone else say it.

#### **Franklin D. Richard's Testimony**

Now in our little compendium I read:

"The word atonement signifies deliverance through an offering of a ransom from the penalty of a broken law. The sense is expressed in Job 33:34, 'Deliver him from going down to the pit; I have found a ransom.' As affected by Jesus Christ, it signifies the deliverance through His death and resurrection, of the earth and everything pertaining to it, from the power which death had obtained over them through the transgression of Adam."

These brethren declare that not only Adam but the earth and everything upon it partook of the fall through man's transgression. So said President Brigham Young. So says Franklin D. Richards, who compiled this little book.

#### **Death Would not have Entered**

Now, here again from President Young:

"It is very true had not sin entered the world and opposition been introduced death would not have entered. From that time to this death, opposi-

tion, selfishness, malice, anger, pride, darkness, and wickedness of every description that could be confronted by the children of men as they have multiplied and spread abroad on the earth have increased." **J. of D.**, 1:234-5.

#### **President John Taylor**

I am going to quote from Parley P. Pratt, but I am not going to take it from Parley P. Pratt's writings for this good reason. I am going to quote what Parley P. Pratt said from a little work prepared by President John Taylor called "The Government of God," and when he was writing it he said Parley P. Pratt stated this so much better than he could, so he just took what Parley P. Pratt said and put it in the body of his book. So that is a testimony from both of them.

"Now, restoration signifies a bringing back, and must refer to something which existed before, for if it did not exist before, it could not be restored."

Will anybody dispute that? How can you restore something that did not exist before?

"Now we can never understand precisely what is meant by restoration, unless we understand what is lost or taken away. For instance, when we offer to restore anything to a man, it is as much as to say he once had it and had lost it and we propose to replace it, or put him in possession of that which he once had; therefore, when a prophet speaks of restoration of all things, he means that all things have undergone a change and are to be again restored to their primitive order even as they first existed."

Now that's perfectly clear, is it not?

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—Continued from page 109  
Thomas Walmesley, Ann Elizabeth Walmesley, Miles Hogden, George Wate, Henry Bilsbury, Mary Ann Brown and Ann Dawson. George D. Watt, afterwards a faithful missionary of the Church was the first to enter

the baptismal waters because he was younger and fleetier of foot than his challenger to be at the riverside first.

This was only the beginning. Many were subsequently baptised and soon a considerable branch arose in Preston.

## LET US GIVE THANKS

"I LAY down my life that I might take it up again. No man taketh it from me, but I lay it down myself." Jesus lived beautifully. Because He loved people dearly and understood each one perfectly, He was able to help all whom He met to be strong and happy in their knowledge of His Gospel so that ugly, hurtful things could not harm their spirits. He used all His love, wisdom and power to teach people about His Heavenly Father and so set us a perfect example of the way in which we should try to live. It cost Him His life to do this.

"When He was reviled, reviled not again; when He suffered, He threatened not." What an example of courage and steadfastness He set us when, faced with the jealousy and hatred of the Jews, arrested and cruelly taunted and persecuted, He retained His calm dignity and gentleness! Even the final torture of crucifixion could not dim His love for men—"Father forgive them, for they know not what they do."

"Death hath no dominion over Him." When Jesus arose from the grave His followers were confirmed in their belief of eternal life; here was the supreme

example, proving death to be but a gateway through which all must pass but which holds no fear for those who remain true to His teachings. "I go to prepare a place for you," promised Jesus.

So, as Springtime comes around again, let us be ready to give thanks. Let us arise early on Easter Day and allow ample time, as we go to church, to notice the wonder of re-awakening nature. Even in a crowded city, is there any sight more beautiful than a tree bursting into tiny leaf—the song of birds busy with their nesting—the sight and scent of Spring flowers—the softness of the wind? Let us meet again in Sunday School and there thank God for the certainty that, just as we know the earth will re-awaken each Springtime, so can we be sure that Jesus Christ will return and will fulfill His promise of everlasting life for us.

Let us thank God for the shining example which was set us at Easter time of a great, unselfish love; of gentleness and courage; of humility and dignity. And let us resolve to try and follow his example.

Let us give thanks this Easter-tide!

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### Answers to Quiz on pages 104-105

Answers: 1. (a) The Children of Israel. 2. (b) Moses. 3. (c) At the foot of Mt. Sinai. 4. (d) Exodus 19:5. 5. (c) Idaho Falls. 6. (a) 27. 7. (a) Laban. 8. (b) II John. 9. (a) Zacharias. 10. (c) John C. Bennett. 11. (d) "Millennial Star." 12. (c) Wilford Woodruff. 13. (b) William W. Phelps. 14. (a) Eighty-ninth. 15. (b) Eight. 16. (a) Ishmael. 17. (a) John. 18. (c) Limhi. 19. (b) Garrick. 20. (c) John Taylor.

# District Activities

## NOTTINGHAM

Recently a farewell for Niel McEwen was held in the **Nottingham** branch. His departure was into the R.A.F. He has laboured for six months as a local missionary and has set an outstanding record during his two years in the Church. He holds the office of Priest, has served as Nottingham Branch M.I.A. president, and was head of the "Trentmormian" staff. He has never missed a Sunday School or Sacrament meeting during his two years.

A "Faith Supper" was held on February 27th in the **Nottingham** branch and a Priesthood Supper on March 4th, the proceeds in aid of the Building Fund. These are two of the events planned in a full programme for 1954 to which the members are eagerly looking forward.

## WELSH

A farewell party was held in the **Cardiff Chapel** on January 23rd for Elder and Sister de St. Jeor who have laboured in the Welsh District for the past seven months, Elder de St. Jeor having served as District President. They were presented with a damask set by the members.

## BRISTOL

To raise money for their Building Fund, **Weston-super-Mare** branch presented a social recently under the direction of Sister E. Recardo, Y.W.M.I.A. President and Sister F. Livingstone, Arts Director. Bristol branch were invited and all enjoyed a worthwhile evening.

## MANCHESTER

A farewell party was held in honour of Brother and Sister Robert French of Wythenshawe on February 11th. They will make their home in Lethbridge, Canada.

In conjunction with a Primary musical programme a farewell party was given in the Oldham branch on February 27th. Brother and Sister Harry Newton in whose honour it was held left on March 13th to join their daughter Dorothy in Salt Lake City.

## HULL

Saturday night seems to be Social Night in the Hull District. Reports have come telling of happy occasions on the 13th, 20th and 27th of February in the **Hull** branch. In **York** socials were held on March 6th and 13th in aid of the Primary and Welfare funds respectively.

## DEATHS

The deaths of three members of the Nottingham District have occurred recently. **Joseph Allen**, an elder of the Eastwood branch, born in 1865 and baptised in 1916, was buried February 22nd with services conducted by President J. Preston Creer.

Two elders of the Hucknall branch, **Robert Hammond** and **Joseph Orton**, died during the week of March 1st. Funeral services were conducted Saturday, March 6th, at Hucknall. Brother Hammond was born in 1878 and was confirmed a member in 1921. Brother Orton was born in 1872 and was baptised in 1908.



# Missionary Activities



## Arrivals

March 11th, 1954

Sister Marilyn Kay Burnham	Salt Lake City, Utah
Sister Jean Duncan	Salt Lake City, Utah
Sister Gene Snell Hunt	Ogden, Utah
Elder Robert Edward Chapman	Salt Lake City, Utah

From

Assigned to  
Hull  
Birmingham  
Sheffield  
Norwich



## Releases



**Elder Milton E. Norton**  
Phoenix, Arizona, U.S.A.  
Laboured in Scotland  
and Newcastle Districts.  
Served as Newcastle Dis-  
trict President. Released  
March 30th, 1954.



**Elder Edwin Verl Adams**  
Los Angeles, California  
Laboured in Scotland,  
Norwich, Nottingham,  
and London Districts.  
Released March 25th,  
1954.



**Elder Charles B. Yeates**  
Heber City, Utah, U.S.A.  
Laboured in Notting-  
ham and Newcastle Dis-  
tricts. Released April 1st,  
1954.

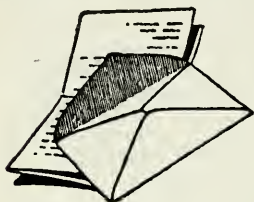


**Elder & Sister Archie de St. Jeor**  
Salt Lake City, Utah, U.S.A.  
Laboured in Norwich, Irish,  
and Welsh Districts. Elder de St.  
Jeor served as Welsh District  
President. Released April 1st,  
1954.



## Transfers

	From	To	Date
Sister Colleen Christensen	Birmingham	Hull	March 18th
Sister Gillian Halliday	Sheffield	London	March 18th



## Appointments

Elder Charles H. Barndt was appointed president of the Newcastle District, March 19th.

## BAPTISMS

20th December, 1953	<b>Alfred Frank Kilbey</b> of Bournemouth
<b>John Craven</b> of Doncaster	7th February, 1954
31st December, 1953	<b>Eileen Patricia Smith</b> of Ipswich
<b>Violet Hayday</b> of Southend	13th February, 1954
17th January, 1954	<b>Janet Olive Reed</b> of Stroud
<b>Melvyn Hayes</b> of Hucknall	February 6th, 1954
<b>Francis Joseph Allen</b> of Hull	<b>Doris M. B. Scott</b> of Hull
<b>Jean Constable Allen</b> of Hull	February 27th, 1954
23rd January, 1954	<b>Helen Ann Hobbs Fradd</b> of Cardiff
<b>Sylvia Mary Rodgers</b> of Cardiff	<b>Keith Morris</b> of Cardiff
<b>Geoffrey H. Willmott</b> of North London	January 30th, 1954
<b>Constance Tindall</b> of South London	<b>James Herbert Sayner</b> of York
<b>Ruth McKeown</b> of North London	<b>Gertrude Alice Paul Sayner</b> of York
30th January, 1954	<b>Paul James Sayner</b> of York
<b>David Paul Mount</b> of St. Albans	<b>David Robert Draper</b> of York
31st January, 1954	<b>John James Westerman</b> of Hull
<b>Alexander Clow</b> of Bournemouth	January 27th, 1954
<b>Philip George Turle</b> of Bournemouth	<b>Jack Morrison</b> of Glasgow
<b>Mary Elizabeth Turle</b> of Bournemouth	

—Continued from page 91

A veteran of World War II, he served as State Chaplain of AMVETS in 1951. In 1947-48 he served in the Utah State Legislature, and in 1951 was Chaplain in the House of Representatives.

In 1952, Mr. Toronto was elected Secretary of State. He is a member of the Board of Trustees of the Utah State Agricultural College, a member of the Board of Regents of the Univer-

sity of Utah, and various other state boards.

Brother Toronto is married and the father of two sons and two daughters. In 1946, he was ordained Bishop of Duncan Ward and is serving in that capacity at this time. Three of our British missionaries, Elder Robert A. Duncan, and Sisters Jean Duncan, and Marilyn Kay Burnham come to use from his Ward.



"Seek ye out of the best books words of wisdom."

—D. & C. 88:118.

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. . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.

—John 11:25-26.